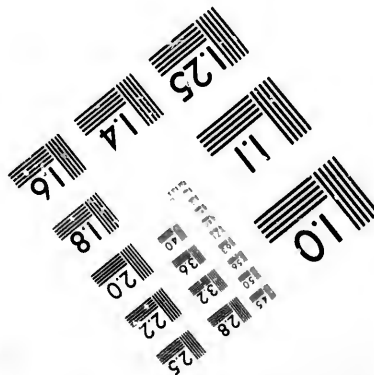
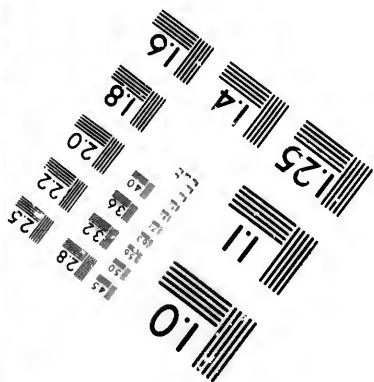
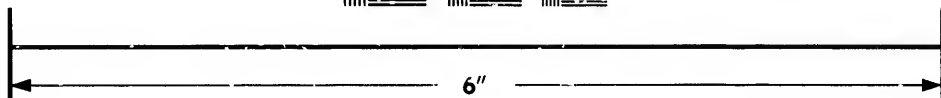
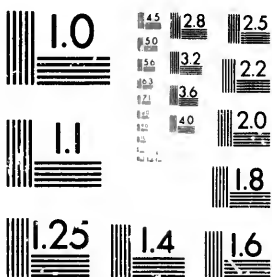


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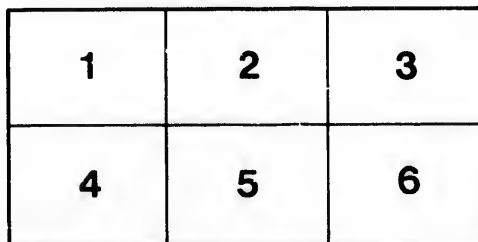
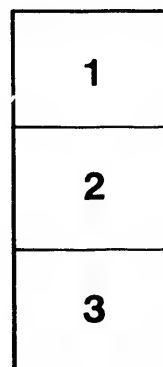
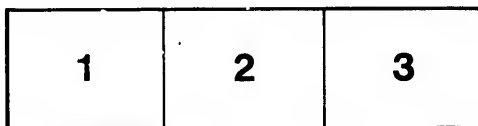
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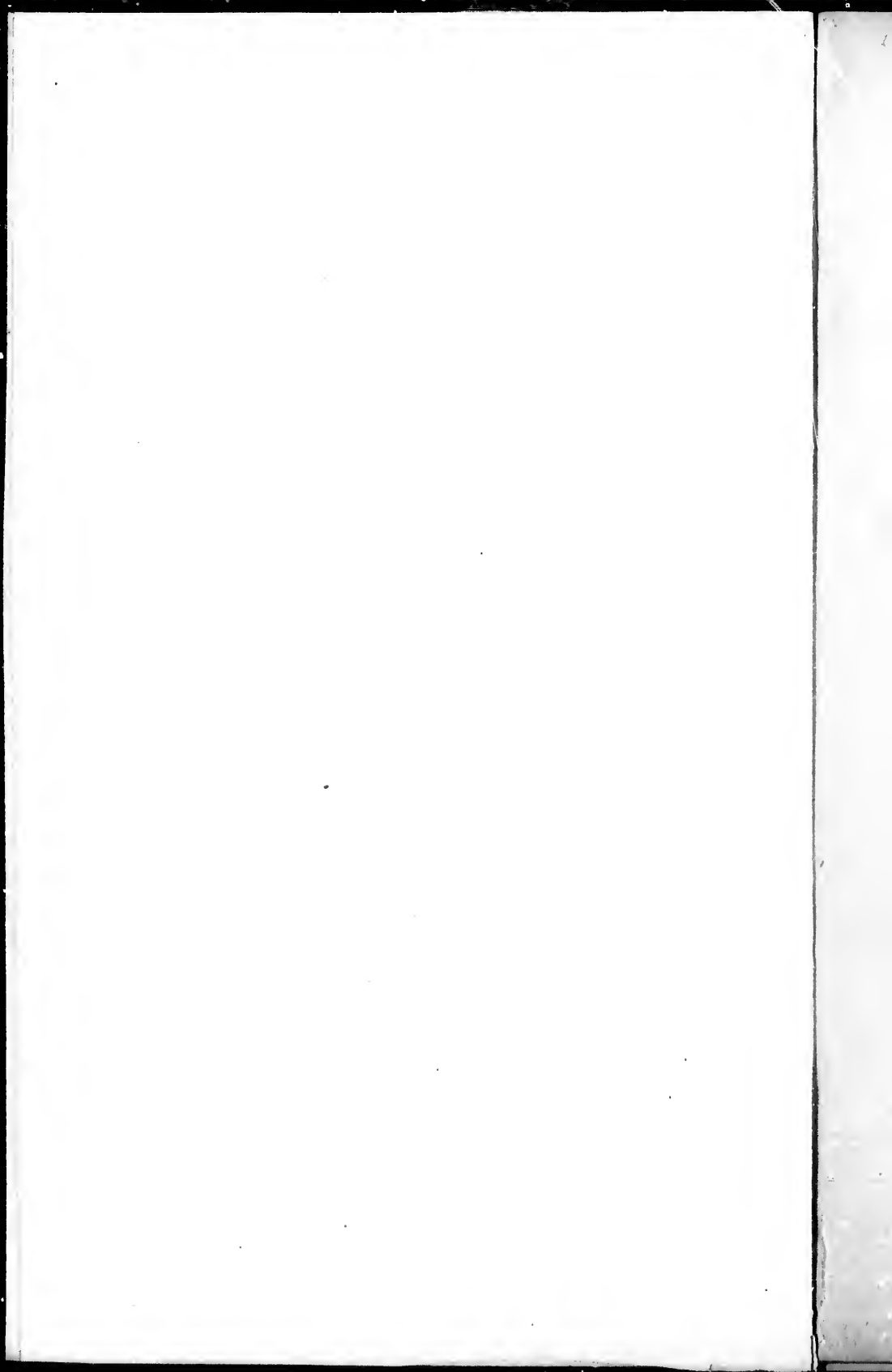
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EDUCATIONAL TRACTS FOR THE TIMES.

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No. II.

*The Proposed Plan of College  
Confederation.*

BY THE

REV. A. SUTHERLAND, D.D.

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*"We are unable to see that any important corresponding advantage is likely to be derived from so serious a step as is implied in reducing the ancient Universities of Scotland from the position of Universities, and converting them into Colleges of a new National University."*—REPORT OF ROYAL COMMISSION.

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# COLLEGE CONFEDERATION.

BY THE REV. A. SUTHERLAND, D.D.

## I. PRELIMINARY STATEMENTS.

“It is proposed to form a Confederation of Colleges, carrying on, in Toronto, work embraced in the Arts Curriculum of the Provincial University.” Such is the opening sentence of a document, understood to have the sanction of the Minister of Education for Ontario, in which is outlined a scheme for gathering the various outlying Colleges of this Province around the University of Toronto. The idea is not a new one. At intervals, during the last forty years, the plan of a single University, with affiliated Colleges, has had its advocates, and some feeble attempts have been made to realize the dream, but, hitherto, without effect. Once more the question has come to the front, and though differing somewhat from the affiliation schemes of former days, there can be no reasonable doubt as to the outcome of the present movement. There is to be, ultimately, one Arts College and one University for the Province of Ontario, and the outlying Colleges are to be used only in so far as they will contribute to that end.

This idea of a single University has a peculiar fascination for a certain class of minds. They regard it as a universal solvent of educational problems, a panacea for all mental ills; the philosopher's stone that will transmute the baser metal of the Denominational Colleges into gold; a royal mint from which the intellectual coin of the realm will come forth of equal weight and uniform *contour*, stamped with the image and superscription of the State. They think the *prestige* of such an institution, standing solitary and alone, must be immense; the value of its degrees beyond computation. With an educational system built upon the foundation of our Common Schools, and rising through the successive stages of High School, Collegiate



Institute and University College, what more can be needed or desired save the topstone of a single State University ?

As a theory nothing could be finer ; but in this intensely practical age, men are very shy of theories which will not bear the test of experiment and matter of fact. They do not ask, Is your system symmetrical ? but, Will it meet the needs of the people to the largest extent and in the best way ? *When* has it done this ? *Where* has it done it ? There is but one country—France—where the experiment has been tried, and there the results have been so disastrous that there is a loud outcry for a return to the old system of several independent Universities instead of one controlled by the State.\* It is easy to say that one State University, richly endowed, would be far better than several independent institutions conferring degrees ; but I mistake the drift of sentiment among the people of this Province if they will consent to abandon the real and solid advantages of competing Universities, in different localities, for the very doubtful advantage of having the appliances of higher education centralized in one huge corporation in the city of Toronto.

The scheme involves, I think, more than most people are aware of, and it is time its provisions were carefully examined, and an attempt made to estimate its probable effects upon the outlying Colleges, as well as upon the cause of higher education in general. So far as the Colleges are concerned, I shall consider chiefly the interests of the one with which I am more immediately connected, namely, Victoria University. Queen's having refused—very wisely, I think—to enter the proposed Confedera-

\* "Before the great Revolution, twenty-three Universities, each with a separate autonomy, were spread over the kingdom, adding largely to its intellectual productiveness. But these Provincial Universities were destroyed by the great Revolution. Napoleon I. reconstituted the University of Paris in 1808, by making it the single University for France. He did this with the power of a military despot and the professional instincts of a drill-sergeant. The University of France now became the Department of State Instruction, and included every kind of education, primary, secondary and collegiate. . . . The result has been, in the opinion of the most eminent Frenchmen, that its operations, more than any other cause, has led to the humiliation of France as a nation. Recent events have strengthened the conviction which De Tocqueville expressed twenty years ago, that there is a continually increasing poverty of eminent men in France."—*Dr. Lyon Playfair*.

"The unanimity is surprising with which eminent men ascribe the intellectual paralysis of the nation to the centralization of administration and examination by the University of France."—*Ibid*.

M. Lorain, Professor in the Faculty of Medicine, Paris, declares that a Central University, professing to direct everything, really directs nothing, but it trammels all effort in the Provinces. [By "Provinces" is meant any place

tion, need not be further referred to in this connection, and I am not sufficiently acquainted with the history and resources of Trinity to judge how far it might be affected by the proposed arrangement; but, having a decided conviction that Confederation will result in the utter extinction of our Denominational University, and inflict lasting injury upon the cause of higher education, I desire to address a few words to the Methodists of the Dominion, and chiefly of Ontario, before they barter away for less than "a mess of pottage," the grand heritage bequeathed to them by the far-seeing and heroic men of the past.

There is the more need to do this at the present juncture, because a good deal of misapprehension exists in regard to the scheme itself, and also in regard to the action of the Board of Regents of Victoria College in reference thereto. It should be understood that this matter was not inaugurated by any recognized Court of the Church, nor has it been dealt with under any authority conferred by the General Conference. The Board of Regents have definite duties and powers, but assuredly giving countenance to a scheme for abolishing the University, whose interests they should guard, is not among the number. As appointees of the General Conference and of the *Alumni*, and as guardians of the University, theirs was a sacred trust, and it will require much special pleading to show that the trust has been fulfilled by an effort to commit the Church, in advance of General Conference action, to a scheme which involves on the part of Victoria College the present surrender of her

outside of Paris.] "Originality in the Provinces is destroyed by this unity." Then quoting the opinions of the Commissioners of 1870, as to the want of unity of degrees in France, notwithstanding the unity of examinations, he sums up as follows—"What we demand is not new; it is simply the return to the ancient system, to the traditions of the ancient Universities. We demand the destruction of the University of France, and the creation of separate Universities."

"The paltry faculties created by the first empire in no way replace the great and beautiful system of rival Universities, with separate autonomies—a system which all Europe borrowed from France, and which all countries but France have preserved. We must create in the Provinces five or six Universities, each independent of the other."—*Renan*.

The great mistake in France was this—she had but one University. There were many Schools—"eight of Law, five of Medicine, eight for Science, and six for Arts. But they were separate Schools; . . . they were not, with the single exception of Strasburg, united Faculties working together; they had no University organization. . . . It thought that intellect might be fostered by special schools acting as organs to one great nervous centre; but the organs have not fulfilled their functions, and the nervous centre itself has consequently dwindled away."—*Dr. Ligon Playfair*.

University powers,\* and ultimately the abandonment of all educational work, save such as may be done in a Theological School.

The action of the Board is in marked contrast with the course taken in regard to Methodist union. In that memorable movement, although a number of individuals expressed their personal judgment through the press, no Connexional Officer, no Church Board or Committee, uttered a word or took a step till the question had been taken up by the General Conference and a deliverance given upon it. Then, when the Conference had spoken, the Committee charged with the duty of formulating a basis of union carefully and thoughtfully discharged their task, sent the results of their labors, as instructed, to the Quarterly Boards and Annual Conferences, and subsequently to the General Conference, where the whole question was finally discussed and determined. But in regard to College Confederation, before action had been taken by any Church Court, interviews are held by representatives of Victoria College, on their own authority, with the representatives of other Colleges, and with the Minister of Education; a scheme of Confederation is formulated; the Board of Regents are called together, and an attempt made to secure their endorsement of the scheme. Surely in a matter of such grave importance the judgment of the General Conference should have been sought before the Board was asked to commit itself in favor of the proposal.

When a meeting of the Board was called, not a few of the members attended with the expectation that the proceedings would be entirely conversational; that the various clauses of the proposed scheme would be carefully talked over with the view of ascertaining how far they commended themselves to the judgment of the Board, and that then the whole matter would be reported to the General Conference for discussion and final action. But such was not the course adopted, for the meeting opened with lengthy and elaborate speeches in favor of the scheme as a whole, and the expected conversation resolved itself at once into a regular debate. Resolutions approving of the scheme, and amendments repudiating it, were

\* The phrase used in the document under consideration is that each confederating College shall "keep in abeyance" its power of conferring degrees; but the power once placed in abeyance, no one is simple enough to expect it will ever be resumed.

successively moved. As the discussion proceeded, an unexpected strength of opposition to the scheme appeared, and it soon became apparent that a vote on the approving resolution, as it stood, would be carried by a very slender majority. At this stage substitute resolutions were introduced, proposing to accept the scheme on certain conditions. Judge Dean then withdrew his original motion of approval, and the writer had to let his amendment drop, as it was not strictly an amendment to the substitute then before the Board. Moreover, as it seemed probable there would be a small majority in favor of the principle of Confederation, it was felt to be better that the scheme should be adopted with as many and as radical amendments as possible, and so the substitute resolutions were allowed to pass with but few votes actually against them, though some did not vote at all. I do not remember precisely how many members of the Board were present;—speaking from memory I think about 23 or 24; but I affirm, from personal knowledge, that of those who attended the meeting at least ten were opposed to Confederation, and would have so expressed themselves on a straight vote.

From recent correspondence with those members of whose exact views I had any doubt, I conclude that the present attitude of the 40 members composing the Board is as follows:— About 20 favor some plan of Confederation; 13 or 14 are opposed to the principle; the remainder would prefer to remain as we are, but thinking it impossible to secure sufficient endowment, reluctantly consent to try Confederation as apparently the only alternative. It may be said, therefore, that in regard to the principle involved, the present Board are about equally divided, a fact that of itself should lead us to pause before we cut loose from the traditional policy of fifty years, and commit ourselves to a policy entirely new,—one, moreover, that will require the united and cordial support of the *whole* Church to make it a success.

Nor should it be forgotten that the entire situation is changed. When the Board met to discuss the scheme, it was expected that at least two other Universities—Queen's and Trinity—would be parties to the arrangement. Indeed, we have been repeatedly assured by a prominent advocate of the measure that if the Presbyterians did not confederate we could not.

Well, the question has been carefully considered, and while Queen's positively declines Confederation, Trinity gives only a conditional assent. It seems probable, therefore, that if the scheme is consummated, Victoria will go into it alone; and they who can see in this any possible result save the entire absorption of the College, must surely have a capacity to believe the impossible.

## II. THE SCHEME CRITICISED.

Let us now look a little more closely at the scheme itself. Professedly it is a plan to form a Confederation of Colleges with a common University: in reality it is a scheme framed in the interests of the present University College and University of Toronto. It is well known that these two\* institutions have been strongly urging upon the Provincial Government the necessity of a much larger endowment. Had they succeeded in obtaining the increase, it is morally certain they never would have entertained the proposed Confederation scheme for a moment; but feeling that the resolute opposition of Queen's and Victoria to further endowment was likely to prove an insuperable barrier, they consent to an arrangement which, while securing all the additional funds they desire, will give them a virtual monopoly of the higher education of the Province. So strong a statement requires proof: the printed scheme supplies it.

In the first place it will be observed by those who have read the document in question, that while the first paragraph contains a list of Universities and Colleges which shall have a right to enter into the proposed Confederation, University College is studiously excluded. Why is this? Is it because that College is already confederated with Toronto University? That cannot be the reason, because the present relation to the University is not that of a Confederated College, any more than the relation of Victoria College to Victoria University is one of Confederation. The reason manifestly is that under the new arrangement University College is to sustain a relation to the Provincial University entirely different from that of the Confederating Colleges. Had not this been intended by those

\* Two in name and two in functions, but virtually one in organization and management.

who formulated the scheme, they would have provided for the organization of a new University, in place of the University of Toronto, with which all the Colleges, including University College, might confederate on equal terms. But no; the present University is to continue—with the addition of a teaching Professoriate—unchanged even in name, for aught the printed scheme shows, and University College is to form a part of it in a sense which will not be true of any of the other Colleges. In other words, University College is to be regarded as an essential part of the Provincial University, and the outlying Colleges may confederate with the University *and* University College.

This will be apparent to any one who carefully reads clause 9 of the printed scheme. There it is provided that the President of University College shall be *ex-officio* Chairman of the Faculty of the University Professoriate. This, in itself, is not a very grave matter, save in so far as it indicates a fixed purpose to exclude from the honorable post referred to, the Presidents of all the Confederating Colleges. But the next part of the clause is far more serious, and I quote it *verbatim* :—

“University College and the Faculty of the University Professoriate shall be complementary the one to the other, and afford to all University students the requisite facilities for obtaining adequate instruction in all subjects provided in the curriculum of the Provincial University.”

But why “University College?” Why not say that Trinity, or Queen’s, or Victoria, “and the Faculty of the University Professoriate shall be complementary” etc. Simply because, as I have already said, it is designed that University College shall sustain a relation to the University different from that of the other Colleges—a vantage relation which will render competition on fair terms a simple impossibility.

It can be seen at a glance that the provisions contained in the above quotation are exceedingly comprehensive; and the average reader might be pardoned for asking—Where is the necessity for any other Confederating College? There might be some grounds for a separate *University*, with its own Confederated Colleges; but if “University College and the Faculty of the University Professoriate” are to be “complementary, . . . and afford to *all* university students the requisite facilities for

obtaining adequate instruction in *all* subjects provided in the curriculum of the Provincial University," in the name of common sense where is the necessity for additional Colleges in the same Confederation, more especially since provision is made for the indefinite enlargement of the staff of University College at any time in the future, should the number of its students so require! But lest there should remain a loophole through which an argument for additional Colleges might find its way, it is further provided that

"If, in the interests of the general objects of the Confederation, it shall at any time be found advantageous to have any subject transferred from University College to the University, or from the University to University College, it shall be competent for the governing bodies of the College and the University to arrange for such transfer."

Look at this for a moment. We may assume that the "governing body" of University College will always be composed of graduates and friends of that institution; and the printed scheme shows that the "governing body" of the University will be largely composed of the same class. If, then, these two "governing bodies" conclude at any time, "in the interests of the general objects of Confederation," that it will be "advantageous" to transfer, say two or three subjects from the University to University College, what follows? Why, the Confederating Colleges must immediately assume the enormous expense of endowing Chairs in the subjects so transferred, or else send their students to University College for instruction in those branches. But most of the Confederating Colleges are only Divinity Schools, who have no Chairs in Arts, and hence the blow will fall upon Victoria and Trinity alone, should they be unwise enough to endorse the present scheme. Does not the clause above quoted make clear the truth of my statement, that as the inevitable result of the present scheme there will "ultimately be one Arts College and one University for the Province of Ontario, and the outlying Colleges are to be used only in so far as they will contribute to that end?"

The clause referring to representation on the University Senate (No. 6) goes in the same direction. The graduates in Arts of Queen's, Victoria, and Trinity, are entitled to elect four members respectively; but the graduates of the Provincial

University are entitled to elect twelve, which gives them at the start equal representation with all the other Universities combined. Should any of the outlying Colleges refuse to enter, the disparity becomes still greater. Then, the Head of each Confederating College is to be a member of the Senate, and the governing body of each College shall appoint one other member; in addition to which the University Professoriate is to be represented by two of its members, and University College by one member besides its President. Let us now suppose that as Queen's declines Confederation, the Provincial University may consent to a less number of representatives from among its graduates, say eight instead of twelve, and the representation on the Senate, including Heads of Colleges, will stand thus:—Provincial University, 8; University Professoriate, 2; University College, 2; Victoria, 5; Trinity, 5; Knox, 2; St. Michael's, 2; Wycliffe, 2; Baptist College, 2; a total of 30. But of these, 20 represent institutions who favor but one College in Arts for Ontario, namely, University College, and would be glad to see the Denominations confine their work to Theological Schools. Now, add to the above any members of Senate who may be appointed, as in the past, by the Grammar School Masters, or by the Government, and, on a moderate computation, Victoria and Trinity will stand in a minority of one to three in the governing body of this famous Confederation,—all the rest being graduates or warm friends of University College. No wonder some of the framers of the scheme clearly foresaw that separate Colleges in Arts, under such a scheme, could last but a little while, and so they thoughtfully made provision to meet the emergency by enacting that after six years separate representation shall cease, and the entire body of graduates unite in electing representatives. Quite right, gentlemen. Six years will be long enough to end the farce. But verily the children of University College have been wiser in their generation than the children of Victoria!

Let us now look at the provision for indefinite endowments to University College and the Provincial University. The clause consists of but three lines, but its possibilities are enough to fill a volume. Here is the clause entire, the italics being mine:—

“14. The University endowment, *and all additions thereto*, shall be applied to the maintenance of the Provincial University, the University Faculty, *and University College.*”



Just at this point a word of explanation is necessary. A great many people are under the impression that the University of Toronto and University College derive their revenues from the Provincial Exchequer. It has been repeated *ad nauseam* that these institutions are "children of the State;" that they were endowed by the State, and must still be supported by the State. This, as generally understood, is not strictly correct. I am not aware that either of the institutions named have ever received a dollar in money from the Provincial Treasury. A great many years ago, when responsible government was yet unknown, and when the phrase "Crown Lands" meant something different from what it means now, an enormous quantity of the "waste lands of the Crown" were set apart for higher education. This endowment subsequently came into the hands of the authorities of what are now known as the University of Toronto and University College, and had it been carefully managed, would have been ample for all reasonable needs for a century to come; but the revenues were diverted from their legitimate purpose; a vast amount was sunk in costly buildings, which are now declared to be insufficient for the needs of the University; a large additional amount was "loaned" to Upper Canada College, and never repaid; and now, having wasted their revenues, and finding it very difficult, if not impossible, to get them replenished, a scheme is framed under the delusive name of "Confederation," which is to shut the mouths of the friends of all other Colleges, and so make the way clear to obtain unlimited supplies of public money, while the Denominational Colleges, which have aided to bring this about, are to be left to furnish their own buildings, staff and equipment, and provide for all running expenses as best they can.

Let it be understood: the clause under consideration is the first distinct proposal, so far as the Government is concerned, to increase the endowment of the University of Toronto and University College from the Provincial Treasury. It is the thin end of the wedge, which if once allowed to enter will quickly be driven home.\*

\* The Government of Ontario gave money to help found Victoria and Queen's, and for many years gave grants in aid. No one ever asserted that these two Universities were failing to do good and necessary work, and hence the withdrawal of the grants was a gross breach of faith. The Government has never yet given money to University College, and if precedent counts for anything, her claim to aid now is by no means so good as the claim of Queen's and Victoria to continuance of aid.

That the additional endowments, under this scheme, will be something enormous, is made clear in the document itself. At present the revenues of Toronto University and University College aggregate some \$65,000 or \$70,000 per annum, an amount which is declared to be insufficient for the needs of these Institutions as at present constituted. It may be safely assumed, therefore, that any additions to buildings or equipment, and any increase of the staff of either Institution, must be provided for by a new endowment. It is provided in the scheme that "A building suitable for a University Examination Hall, Senate rooms, Registrar's and other offices shall be erected on the said grounds." Of course, these buildings must be in keeping with the present University buildings, and therefore expensive. Then the proposed University Professoriate is to comprise nineteen distinct Chairs (clause 16), with five others in Biblical and Ecclesiastical subjects (clause 19), or twenty-four in all, with provisions for as many Tutors and Fellows as may be required. Add to this the additions proposed to the buildings of the School of Science, to the Staff of University College,\* and to the Collection of Physical Apparatus, etc., etc., and we have an expenditure that will represent a capital not far short of two millions of dollars, in addition to the large endowments already possessed.

It is provided that the University Professoriate is to be the common property, so to speak, of all the Confederating Colleges; or, in other words, all matriculated students who are members of a Confederating College may attend the professorial lectures free of charge. But let it be noted that Victoria College is the only institution that will be under the necessity of making extensive changes to adjust herself to the new arrangement. All the other Confederating Colleges are located in Toronto, and, with the exception of Trinity, are simply Theological Schools, whose students attend University College for instruction in Arts. In entering into Confederation they gain all the advantages of State endowments, make no sacrifice of historical associations, and sustain no loss of *prestige*; but Victoria must remove from her present location, provide new and costly

\* According to the scheme (clause 15), University College is to have a Staff of seven Professors, one Lecturer, six Tutors, and five Fellows, with provision for "additional assistance."

buildings, hold in abeyance her University powers, ignore her history and traditions, establish an Arts College (which none of the others will have to do), and supply all the money and appliances necessary to compete with a richly-endowed College having all the *prestige* of State patronage and support.

### III. ARGUMENTS FOR CONFEDERATION EXAMINED.

Let us now enquire, What are the grounds on which Victoria University is urged to enter this proposed Confederation? That the friends of Toronto University and University College should desire it, is by no means surprising. It will enable them to secure all the additional State aid that they require, and, at the same time, will take a troublesome rival out of the way. But on what grounds do the friends of Victoria urge the adoption of the scheme?

In the first place, it is urged on the general ground that the proposed plan will be greatly to the advantage of the cause of higher education in this Province, and that from patriotic considerations we should support it. If the plea were well founded it would have weight, but it is a mere assumption, not sustained by facts where the experiment has been tried. The advantages, in the present case, are expected to arise from the centralization of educational work, the co-operation of the denominations, large revenues, association of students from all the Colleges, uniformity of examinations, and unity of degrees. But it may be questioned if any of these causes, or all of them combined, will result in the predicted advantages. As a rule, centralization is an evil and not a good, and nowhere are its effects likely to be more disastrous than in this very matter of higher education. The example of France has already been cited, though the testimony has been by no means exhausted. Dumas, referring to the decline of France, says:—

“If the causes of our marasmus appear complex and manifold, they are still reducible to one principle, administrative centralization, which applied to the University has enervated superior instruction.”

Then citing the example of other countries, the same writer continues:—

“In Switzerland, Sweden, Germany, England and the United States, numerous Universities, diverse in their origin and ten-

dencies, each having its own budget and management, which they direct for the best interests of their students, prosper, on account of their separate life and autonomy, offering to us a spectacle full of interest."

Nor is France the only country whose experience throws light upon this centralization theory. Some twenty-five years ago the British Government appointed a Royal Commission to enquire into the condition, etc., of the Universities of Scotland, and the Act enjoined the Commissioners to enquire as to the expediency of converting the four Universities into Colleges, and of joining their examining powers into one common Examining Board. In 1863 the Commission reported as follows:—

"It is impossible for us to report that such a measure would be practicable, and our deliberations have led us to the conclusion that it would not be expedient. After the most careful consideration we are unable to see that any important corresponding advantage is likely to be derived from so serious a step as is implied in reducing the ancient Universities of Scotland from the position of Universities, and converting them into Colleges of a new National University."\*

"The co-operation of the denominations," from which so much good seems to be expected, calls for at least a brief reference. There are certain lines on which the different Churches may co-operate to advantage, such as the printing and circulation of the Scriptures, the promotion of temperance, the public observance of the Lord's day, the care of the sick and poor, and the like; but that there are as good reasons for co-operating in the work of higher education, by uniting to sustain a common secular University, is by no means so clear. The real question to be settled is, Can the denominations do better service in the cause of higher education by uniting in the support of a single State Institution, than by maintaining several Universities, in different parts of the country, each with a distinct autonomy, and with its own curriculum? And whether we have respect to the numbers who will be educated, the inexpensiveness of the course, the freedom of intellectual development, and above all the moral fibre of the students, no reasonable man can

\* Although these Scotch Universities have each a Theological Faculty as a part of their organization, they receive large grants from the national exchequer; yet no British statesman would risk his reputation by calling these "grants for Sectarian purposes."

doubt that a system of competing Universities, in various localities, will secure far better results than a single centralized University can possibly do.

Immense revenues are supposed by some to be indispensable to the existence of a great University. This idea is not merely delusive—it is positively vicious. It is admitting into the sacred realm of higher education the fallacy which is the curse of modern society, that everything should be measured by a money value. If the assumption is worth anything, it should be sustained by facts, and its advocates should be prepared to show that richly-endowed Colleges have uniformly contributed, in large measure, to the intellectual development of the race, and that institutions but poorly endowed have as uniformly failed. But can this be shown? Nay; does not the very reverse, as a rule, hold true? The most richly-endowed Colleges on this continent to-day are not those that are doing the best work, or the most. In the matter of revenues, however, extremes do the mischief. A University excessively endowed becomes luxurious, indolent and careless; a University insufficiently endowed is too poor to provide the necessary tools. But scholarship, which has often triumphed over poverty, has rarely or never been known to triumph over luxury. Endowments may be made to answer a good purpose, but vast endowments are by no means necessary to success. Given fairly commodious (not costly) buildings, well adapted for their purpose, good scientific appliances, and enough revenue to pay a fair salary to competent Professors, and all else that is needed to make a University a power in the land is—*brains*.

Another ground on which Confederation is urged is, that the association of students from all parts of the country, and from all Colleges, would have a beneficial effect upon their intellectual development. I am not so sure of that. Associate young men to a moderate extent, under good influences, and they become courteous and mutually helpful; associate them in masses, and they become a mob, with all a mob's fickleness, many of its vices, and more than its average passions. God's order is to set men in *families*, and no good end is gained by associating them in *herds*. Put a thousand young men into three Colleges, widely apart, and the effect upon both mind and morals will be vastly better than if you crowd the whole thousand into one College.

Let it be remembered, moreover, that if this Confederation scheme obtains, the association of all these young men must be among the excitements, the temptations, the vices, of a great city. I confess that at one time I was in favor of removing Victoria University to Toronto, as the centre of business activity and public life of the Province, but the longer I reflect upon the subject the less disposed do I feel to maintain that preference. If there is one period in the life of a young man when, more than in any other, he should be in the midst of quiet surroundings, and as free as possible from distraction and excitement, it is precisely during the years devoted to College work. And it may be well for the fathers and mothers of this Province to consider whether, for the sake of establishing an educational monopoly in Toronto, they are prepared to expose their sons to the dangers and temptations inseparable from life in a large city.

But what as to the advantages arising from uniformity of examinations and unity of degrees? On this point I cannot do better than produce the testimony of two or three competent witnesses, who know whereof they affirm:—

“The system of examinations and competitions, on the great scale, is illustrated in China, where it has produced a general and incurable senility.\* In France we have already gone far in the same direction, and that is not one of the least causes of our abasement.”—*Renan*.

“Austria, the very country of examinations, is precisely that where the students do not work.”—*Laboulaye*.

“The imposition of uniform examinations, in every case where it has been tried, has not only restricted intellectual liberty, but ultimately has produced a mental paralysis in the nation which has adopted it.”—*Dr. Playfair, (M.P. for Universities of Edinburgh and St. Andrews.)*

“Though the German Universities are supported by the State, they are invariably left in independence, variety both in studies and in examinations being encouraged; the State never attempts to obtain an intellectual unity, which would be as hideous in mental development as it would be in animal organization.”—*Ibid.*

\* In China, the Emperor has decreed that if a candidate regularly attend all examinations, though without success, till he is eighty years of age, he becomes a graduate *de jure!* But

“Better fifty years of Europe than a cycle of Cathay.”

Touching unity of degrees, a few words may be said. It is confidently assumed by many that the degrees of a single State University would possess a far higher relative value than those of any one of several competing Universities could possibly possess. But what is it that gives value to a degree? Is it the wealth of the University conferring it? By no means. Is it the number of Professors and the amplitude of educational appliances? Not at all. Is it even the distinguished ability of the Professors constituting the Faculty? Scarcely that. Undoubtedly the honorable history and venerable traditions of some of the Universities of Europe give a certain value, in popular estimation, to their degrees, so that a pass graduate of Oxford or Cambridge, though a veritable dolt, will be regarded by the multitude as a highly educated man; but in this land, where our Universities are yet too young to have any venerable traditions, the value of a degree will depend chiefly upon the standard maintained by the University, the comprehensiveness of the curriculum, and the known thoroughness alike of the class-room drill and the final examinations. And all this will be more certainly secured by several competing Universities, whose very existence will depend upon the thoroughness of their work, than by a single institution, whose aim is to produce a few brilliant specialists rather than a high average of general scholarship. To quote again from Dr. Playfair:—

“Any one University may easily raise a fancy standard, and, supported by public funds in the shape of scholarships, exhibitions, and gold medals, make its graduates double-buttoned instead of single-buttoned mandarins, and yet fail in its national purpose. For the object of a University is not merely to have an honor list, but also to promote efficient study among many, as proved by their attaining degrees on fair and reasonable, though adequate, conditions. Unless it does that, the general higher education of the country is sacrificed to the glory of a few select graduates.”

It is argued, again, that by entering this Confederation the influence of Methodism in higher education will be greatly increased, and we shall accomplish far more in the matter of moulding our young men than we have done in the past. Such a statement may show how easy it is for some men to believe what they wish to be true, but as an argument it is contradicted by all our past experience. For more than a hundred years it

has been held as an unquestionable truth that God raised up Methodism to do a special work, and that this constitutes the chief, if not the only, reason for her existence as a separate ecclesiastical organization. Moreover, experience has shown that Methodism, to do her work effectually, must do it in her own way. Alliances with others are only entanglements, cramping her energies and weakening her power. Her true position is the same as at the first, "the friend of all, the enemy of none." But if friendship is carried to the extreme of abandoning a sacred trust, and giving up to others a work we have been called to do, then we need not feel surprised if another take our crown. Our work as a people is "to spread Scriptural holiness throughout the land." But this embraces every agency by which any class can be reached, and among our agencies none are more important and far reaching than our Colleges and Universities. To abandon these is to lose one of the chief elements of our strength.\* Let us not be deceived. As a distinct University, Victoria can do a grand work and wield a powerful influence; but as a Confederating College she will simply coalesce and disappear; and in less than ten years from now, Methodism, as a distinct factor in the work of higher education, will be unknown.

Behind all these arguments in favor of Confederation there is still another, apart from which the scheme would find but little support. Stated in plain terms, it a question of money. If Victoria could be provided with good buildings and equipment, and fairly endowed, only a few theorists would be left to advocate Confederation. But it is said the necessary support cannot be obtained. The Methodist Church has been appealed to, but has not responded, and we must face the alternative of Confederation or death by starvation. This is the staple of much that is heard in private circles, but it is without solid foundation. I affirm that all the facts in this case go the other way. It must be remembered that, as a rule, Colleges and Universities are not endowed by the people, as a whole, but by the munificence of a few wealthy men. Taking into

\* A distinguished Wesleyan minister from England once said to the writer:—"We have learned that no matter how strong we may be in any place or in any direction, we cannot afford to give up anything that is a source of prestige or influence in the community;" and then emphatically added: "I sincerely hope you will not give up your University."



account their wealth and numbers, the Methodists of Ontario have been equalled by few in what they have done for higher education. In the last fourteen years two of the bodies now composing the Methodist Church have raised some \$300,000 for University work, and if a fair, practicable scheme were put before them they would quickly raise as much more.

The fact is—and the truth may as well be told—if the people have not responded more heartily, it is because the financial management of the College has not been such as to command their confidence. No comprehensive scheme of finance has ever been laid before the Church; serious annual deficits have occurred, and no vigorous or direct effort made to prevent them; and thus after one heavy debt had been paid by the Church, another still larger has been suffered to accumulate. For this state of things I blame no one individual, but the system. Everything has been done by a large Board where no one in particular is responsible. Resolutions have been passed from time to time, but unfortunately resolutions, however carefully framed, will neither pay debts nor stop deficits. "What is everybody's business is nobody's," and the management of Victoria illustrates the adage. The chief cause of the weakness is in this, that the Board have not taken the people into their confidence. They have never laid before the Church any definite policy on University matters, and there are few, even among our graduates, who know just what we propose to do, or how we propose to do it.\* The result of this vacillating policy has been that instead of inspiring enthusiasm and confidence, we have only succeeded in inspiring mistrust.

#### IV. AN AGGRESSIVE POLICY DEMANDED.

But although much evil has already resulted, I believe it is still possible to rectify the mistakes of the past. If even now the Board will announce a definite and aggressive policy, the Church will rally to their support. That there may be no misunderstanding, let me indicate what I mean by a "definite aggressive policy." Let the Board announce substantially as follows:—

\* A prominent Presbyterian minister, whose duty takes him all over this Province, lately said to the writer:—"I find everywhere I go that your people are quite at sea in regard to College matters. They don't seem to know what you really want, or what you intend to do."

1. The policy of this Board, and of the Church as expressed in the Basis of Union, is to maintain an independent Methodist University.

2. This University is to be located at \_\_\_\_\_ (that is, put an end to uncertainty about location).

3. To carry out this policy efficiently we require good buildings, (1) For the Arts College; (2) For the Science Department; (3) For the Theological Department. These buildings will cost approximately \$\_\_\_\_\_.

4. We also require ample scientific appliances, and the beginning, at least, of a good library. These will require, in the near future, an expenditure of \$\_\_\_\_\_.

5. In order to meet expenses, and maintain the University in a state of efficiency, we will require an annual income of at least \$\_\_\_\_\_.

6. The financial part of this policy we propose to carry out by the following methods. (Here submit a comprehensive and practicable Scheme of Finance, such as will commend itself to business men).

7. Such is our policy. If you believe in it, sustain us. If not, we will step aside, and let others frame a policy that will command your confidence.

Had such a policy been announced ten years ago, and vigorously pursued, we would have been out of difficulty to-day. If adopted even now, it can be carried to a successful issue within ten years to come.

It is assumed by those who assert that the Methodist people will not sustain a University at Cobourg, that they will sustain a Confederated Methodist College in Toronto, because (it is again assumed) the cost will be very much less. But *will* the cost be less? I very much doubt it. Confederation means new buildings at Toronto for the Arts and Theological departments. I am informed that McMaster Hall, which has accommodation for theological students only, cost some \$75,000. But buildings such as we would require might be put down at not less than twice that amount. Then as to annual income, if we are to compete, on anything like fair terms, with University College, we cannot afford to be far behind it in the number of Professors, or the salaries paid. Now University College is to have a staff, including Professors, Tutors and Fellows, of nine-

teen, which will require an annual outlay for salaries alone of some \$45,000 or \$50,000, and we could hardly expect to hold our own with less than two-thirds of the staff, and two-thirds the expense, or from \$30,000 to \$33,000, and if to this we add the salaries of additional Professors needed for the Theological Department, our entire annual expenditure will not fall far short of that of University College. The question to be settled, then, is this:—If the Methodist people will not give sufficient money to sustain a University, with the *prestige* and influence it gives, will they supply an equal amount to sustain a College at Toronto, giving less than half the training required for a B.A. course, and at the very doors of a State College, well equipped and endowed, where the same education will cost them nothing?

But suppose we remain where we are, as an independent University, what will the cost be? In my judgment, not greater than the cost on the line of Confederation. It is true, the buildings at Cobourg are unsuitable and far behind the times. The main building should at once be remodelled and refitted; or a new building erected, a Divinity Hall should be built, and also a Laboratory in connection with the Science building; but the probable cost of all this would be less than that of new buildings in Toronto, and the same can be safely affirmed in regard to salaries and other running expenses. With due economy, \$150,000 would cover the necessary cost of buildings, scientific apparatus and library, and to say that this would not be given by the Methodists of Ontario as readily for a University that is *needed* as for a College which, under the proposed arrangement, will *not* be needed, indicates, I think, but little knowledge of the Methodist people. An endowment equivalent to \$600,000 would meet necessary annual expenses for twenty years to come. But we have already an endowment of some \$200,000, leaving \$400,000 to be provided. How is this to be secured? I answer, by the very simple and inexpensive machinery of our Educational Society. Will anybody challenge my statement when I say that in five years' time Victoria's share of the income of that Society could easily be brought up to \$25,000 per annum?—a mere trifle for a Church as strong as ours. But \$25,000 per annum is six per cent. on

a capital of over \$400,000; and what better "endowment" can we have than the intelligent interest of our people in a great work?

Whatever necessities might arise from changed circumstances in the future, of course we cannot tell, but it seems to me the present time is most inopportune for this retrograde movement. Just when Methodism is united and strong; when, because of union, two Methodist Universities have been consolidated in one; when wealthy laymen are just beginning to endow Chairs, and our people generally are showing a disposition to give a better support to our Educational Fund;—of all times for retreat this is surely the worst.

#### V. CONCLUSION.—QUESTIONS FOR METHODISTS.

In conclusion, as summing up the salient points, I submit for the consideration of such Methodists as may read these pages, a few plain questions:—

1. Are you willing to abolish a University, founded by the liberality and heroic self-denial of our fathers, which for fifty years has been doing a noble work for the country and for God?

2. Are you willing to ignore the traditions of these fifty years of successful work, and forego the *prestige* gained, and the influence exerted in Higher Education in this land?

3. Are you willing to furnish as much money to support a feeble College in Toronto—a sort of poor relation of the State University—as would support a vigorous University of your own in Cobourg, or some other country town?

4. Are you willing to centralize all higher educational work in Toronto, and thus compel your sons to seek an education where the cost will be nearly doubled, and amid the temptations and dangers of a great city?

5. Are you willing to run the risk of transferring the loyalty of your sons from the Methodist Church, and to place them, at the most critical period of life, in the midst of associations unfriendly, if not positively hostile, to Methodism and its teachings?


6. Are you willing to abandon a work to which the Provi-

dence of God undoubtedly called us, and in regard to which we have no indication that the call has been repealed?

I cannot bring myself to believe that one of these questions will be answered in the affirmative. But if I am mistaken,—if I have misinterpreted the indications of Providential guidance and the drift of Methodist sentiment,—far better we should resolve to abolish, at once and for ever, all teachings in arts, and confine our efforts exclusively to theological work. For then we might at least dig an honored grave in which our *Alma Mater* would be laid to rest, amid the tears of her loyal sons, and over which we might raise a monument to tell to coming generations of the noble work she had done; but betrayed by this impolitic and unpatriotic scheme into the hands of those who have no sympathy with her history or her work, what can we write above her grave but this:—

*“Died Victoria as the fool dieth!”*

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